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worth while to devote considerable space to refuting the prophecies of Karl Marx with reference to the concentration of capital and the expropriation of the small landholder.

The viewpoint of the book is distinctly that of the conservative. The ruling class is represented as standing to the disinherited *in loco parentis*. Liberty is regarded as a good thing, but the people must be prepared for and adapted to liberal institutions before these are to be granted.

I. W. H.

SAGGIO DI UNO STUDIO SUI SENTIMENTI MORALI. Del Dott. Guglielmo Salvadori. Firenze. Francesco Lumachi, Editore. 1903. Pp. v, 139. Price, 3 Lire.

The author of this book disclaims the purpose of constructing a new theory of the moral sentiments. His aim is critical, but constructively so. His doctrine, to use his own language, is a kind of rational eudemonism, founded upon experience, in which he attempts to reconcile, by applying the theory of evolution, the empirical realism of the utilitarian school and the abstract idealism of the metaphysical school. The book professes to sum up in large part the conclusions arrived at in a larger work, by the same author, entitled *L'Etica Evoluzionista*.

I. W. H.

OSSERVAZIONI SULLO SVOLGIMENTO DELLA DOTTRINA DELLE IDEE IN PLATONE. Parte I. Del G. Lombardo-Radice. Firenze: Tipografia Galileiana. 1903. Pp. 91. Price, 2 Lire.

Students of the dialogues of Plato may find in this book a scholarly presentation of the Aristotelian criticism of the Athenian philosopher in which the researches of others are given due prominence but which is by no means a compilation, or a sifting of old material thrown up by former excavators in this fruitful field. The author deals directly with Platonic ideas, and assumes a familiarity with the dialogues, especially the moral and Socratic. The first division of the work, after the introduction, deals with the value of stylistic researches. This is followed by some observations on the fantastic elements of the Platonic dialogues. The work is concluded by a chapter on the premises of Plato's philosophy.

I. W. H.

DIE ERLÖSUNG VOM DASEIN. Leipsic: Verlag von C. G. Naumann. Pp. xvii, 286.

The anonymous author of this strange work *Salvation from Existence* was born in Basel, Switzerland, and judging from the preface which also is anonymous, he must have been one of the most unfortunate of mortals. He

died December 4, 1901, sixty-seven years old, and he quitted life without remorse, without regret and without attachment of any kind. The sum-total of his life, of his views, of his ideals, of his philosophy, of his poetry, of his convictions and religion, if we may so call his negative views, are contained in this book which he leaves as a memorial for the inhabitants of Basel, the pious Christian city, to serve them as an atheistic breviary of a salvation from existence.

We learn from the preface written by the anonymous executor of his literary remains that he was born in 1834 at the time when Basel was implicated in wars, in which his father took an active part as a voluntary combatant. The worry of these years never left him and impressed him with a timidity that became for all time a characteristic feature of his. His mother died early, and in his eighth year he attended the gymnasium, but by an unfortunate accident he fell into a caldron of hot water which caused him great suffering. The case became aggravated by a tuberculosis of the bone which confined him for months upon a sick bed; and the greatest pleasure of our little patient consisted in this, that he, the timid little boy, was now removed from the wild games and plays of his comrades. He now indulged exclusively in the fairy world of *A Thousand and One Nights*. We need not touch upon all the incidents of his suffering and the cure to which he was submitted in an orthopedic institution. In 1850 the father married again, so did his only sister, and the companion of his younger years also plighted her troth to a rich suitor. His father now took him out of school and made him a clerk in some commercial business. He went to Lyons, France, whence he was called home by the death of his father. Being not on good terms with his stepmother, he was now cast upon himself, and he went to Paris where he accepted a modest position; but he found leisure enough to attend lectures in the Collège de France and the Sorbonne. On his temporary return to his home he dared to take hold of earthly happiness, but his dream was soon dispelled. His experiences are here only indicated and we must assume that he was engaged or married for a short time, but that the object of his affections died. This transient hope of earthly bliss matured his mind, yet he remained isolated, friendless, broken in his health, and suffering from an incurable heart disease which set the possibility of death constantly before his eyes. At this period of his life he became an author and he says of himself: "As I look back upon my life, it is nothing but a series of accidents, privations, disappointments, sufferings, and pain. I had not one joyful hour, not one moment in which I could say 'Stay, thou art so beautiful!' and now with every hour hope more and more disappears that the evening of my life might throw a last silver lining upon the dark clouds of my fate. I merely enjoy with every hour that is past to approach the goal of my journey. The entire fate of my life is the resultant of one fundamental quality of my

character, or rather of one fundamental want, viz., weakness and incapacity to live. It was weakness which made all my accidents affect me unfavorably; it was weakness that I suffered so many mishaps; weakness that I could not secure any permanent position and a name, weakness that I was timid in the presence of people who had only contempt for me and used me, weakness that I could not found a family, weakness that I was generally speaking one of the most unfortunate of men." The silver lining for which he had hoped came, however, in the idea that he might advance the knowledge of human soul life by his own writing. He intended to confer with Nietzsche, who happened to live at that time in Basel, but he could not make up his mind to do so, and so it remained undone. Yet he continued to live in his own ideas and grew milder, more friendly, and more serene with advancing years. Courageously and without remorse he met death on the 4th of December, 1901.

The biography of this solitary sufferer is perhaps the most important part of the work, and it seems to the reviewer that the redactor of the MSS. should have taken more pains to have entered into details. These mysterious quotations from the manuscript writings of the anonymous author together with the brief allusions to his fate are not sufficient to form an insight into his real character.

The literary remains of our anonymous author are very irregular in importance and value. Unquestionably his poetical effusions range higher than his essays and discussions. These latter, however, have the precedence in the book and fill the greater part of it. We learn that he was an atheist, or at least an agnostic, who begins his first essay with the exclamation "God! There is no word which means so little as this one." He calls the God of the Old Testament a duodecimo God, and he says of the doctrine of the unit of God: "Why should there be one God only? Why not a plurality of divinity? We do not think of an Areopagus of gods as the vision of Greek mythology but rather of an *in* and *super* existence of divine being in such a way as the earth is the deity of man, the planetary system the deity of planets, our world system, the God of the starry heavens within the domain of the Milky Way and the cosmos, the god of all these islands of worlds. Perhaps there are many grades of divinity. What do we know of it? Will there not be other solutions of the God problem possible?"

His essays on sin and morality, on the dogma of the vicarious atonement of Christ, on the human side of the life of Jesus, on humanity and eternity, show a thoughtful layman, but may scarcely be considered as either up-to-date or exhaustive in philosophical breadth. Nevertheless they contain much that is interesting and instructive, for both the psychologist and the philosopher. Christianity is decidedly not his ideal. He rejects it with a decisiveness which betrays his disappointment. Apparently he was hungry for a religion that

might have given him comfort in his peculiar situation in life, and Christianity seems to have attracted him at a certain phase of his development, but left his heart unsatisfied. Among his poems we find a few stanzas inscribed "My Last Will" in which he prays to be buried without a priest, quietly at night while the stars shine, without words or speech, but in mute contemplation. He wants a stone unhewn and rough, without inscription, without even bearing his name. His desire is to live on in the choir of noble spirits, to rest in the soft soil of the earth and in the memory of his friends, nameless, and such indeed has been his lot. Such is the character of this book and as such he will go down to posterity, "The Nameless Sufferer."

The last piece of his poetical sketches is entitled "The Three Balls, a Thanatopsis." Here he describes his own world-conception in the form of an allegory. A messenger comes to him dressed in a flowing white garment who leads him first to the temple of the great Cosmos, then to the temple of Eidos and finally to the abode of rest.

The first place is the deification of actual life as it exists in the world. Cosmos is blessed as the infinite universe which is all that is. It is worshipped and millions of lives are sacrificed in its service. The naked picture of Cosmos is a horrible display of reality in its terrible details, struggles and suffering.

The worship of Eidos is the realm of platonic ideals. Its main characteristics are, beauty, harmony, and immutability. There is no contrast of youth and old age, of birth and death, only the enjoyment of pure Heavenly light. It is a sphere which elevates and beautifies, and the poet almost feels as if he would here find his highest satisfaction.

But his guide leads him further to the vale of contemplation where everyone enters a cell with a view upon the horizon at an infinite distance. The symbol of the world of Cosmos is a red ball, of the world of Eidos is a blue ball, and of the world of peace is a black ball. The hymn which is intuned in this realm of eternal rest speaks of strife as the father of things through which all contrasts originate from nothing. Each Yea is contrasted by its Nay; to every pleasure corresponds a pain, and light finds its counterpart in darkness, good in evil. Tired from being a constant play ball between two contrasts, as the plaything of blind accident, life will find here its final refuge and from the purely phenomenal will sink down into the naught. The poet chooses the latter and stands in the country that is symbolised by the black ball. He now awaits the hour of darkness and rest when he will be cognisant of the all and the naught.

*The British Journal of Psychology* is a new periodical that comes from the University Press of Cambridge. It is edited by James Ward, the famous English psychologist, and W. H. R. Rivers, with the collaboration of W. Mc-

Dougall, C. S. Myers, A. F. Shand, C. S. Sherrington, and W. G. Smith. Thus it represents the best sources of English psychologists. The first number which lies before us contains an article "On the Definition of Psychology" by James Ward, and further investigations "On Binocular Flicker and the Correlation of Activity of 'Corresponding' Retinal Points" by C. S. Sherrington, a memoir of "Bernardino Telesio, a Sixteenth Century Psychologist," whose interesting work *De Rerum Natura* has almost been forgotten, by J. Lewis McIntyre, and an article "The Sensations excited by a Single Momentary Stimulation of the Eye, a Study in Experimental Psychology," by W. McDougall of the University College in London. The price of the journal is five shillings.

A new translation into German of Aristotle's *Metaphysics* by Dr. theol. Eugene Rolfes is now appearing in the *Philosophische Bibliothek*, Vol. II., published by Dürr, Leipsic. The book contains fascicles 1 to 7. A short introduction of 18 pages surveys Aristotle's system and contains in laudable brevity the necessary references as to the text, commentaries, and translations. Dr. Rolfes's translation is literal, almost too literal, but his method can only be commended. It is a faithful imitation of the original without being unreadable or even awkward, so much so as to enable the reader to reconstruct the original Greek.

The *Annual Literary Index* for 1903, edited by W. I. Fletcher and R. R. Bowker has now been published by the New York office of the *Publishers' Weekly*. It is indispensable for litterateurs and authors in general who wish to keep abreast with the times. The contents show a list: first, of the Periodicals; second, an Index to General Literature; third, of Modern Authors; fourth, Bibliography; fifth, Necrology, and sixth, dates of Principal Events.

The University of Chicago is publishing now, under the editorship of its President, Dr. William R. Harper, a series of constructive Bible studies, the latest volume of which, belonging to the elementary series, is written by Georgia Louis Chamberlin and bears the title *An Introduction to the Bible for Teachers of Children*. It is intended for use in Sunday Schools or in the home, and supplies us with suggestions how Bible lessons should be directed and how the spirit of instruction can be modernised and brought up to date. The forty lessons of the book are reverent in spirit and at the same time dictated by a respect for scientific inquiry as well as the assured results of the higher criticism. Never is there a term used which would cause a conflict in a truth-loving teacher with his conscience, for the attitude of the instructor is entirely changed. The child learns to look upon the several Biblical passages presented in the Sunday school as compositions of

a given time, by a man of definite character who pursues a special purpose, which is mostly the edification and instruction of the reader. From this standpoint the child will learn to love and respect the Bible without fostering the spirit of credulity, and thus the Bible study will prove helpful as a means of character-building.

The third number of the quarterly, *Buddhism* opens with an editorial on "The Law of Righteousness" and contains a series of contributions from prominent Buddhist scholars. Professor Rhys Davids writes on "Seeing Things as They Really Are," pointing out the position of Buddha's doctrine in which he anticipates modern science. "Gotama," he says, "showed the genius of a great pioneer of thought in thus feeling out after what is termed a dynamical conception of things." The term Bhutama characterises the thought of becoming, and thus he anticipates even in important details the theory of evolution, and here Rhys Davids agrees with the exposition of the editorial by Ananda Maitriya, who takes as a motto the following lines of *The Light of Asia*:

" Before beginning, and without an end,  
As space eternal and as surety sure,  
Is fixed a Power divine which moves to good,  
Only its laws endure."

J. Newman treats "Hypnotism" from the standpoint of modern psychology. Several articles are of local interest, such as "The Origin of the Burmese Race" and "Education in Burma." Dr. R. Ernest discusses the temperance question after the fashion of temperance preachers in saying that "alcohol is a poison both to the body and the mind, and its poisonous influence on the mind is obvious even in small doses." Mr. Maung Tsain writes an article on the Fifth Buddhist Council which took place in Burma under King Mindon Min, reports of which in stone inscription are still extant.

The fifth edition of Haeckel's *Anthropogony, or the History of the Development of Man* has just appeared at Leipsic, published by Wilhelm Engelmann. The book has been greatly increased both in illustrations and text, but the main idea, a representation of the natural history of mankind, has remained the same as in former editions. The book is richly illustrated and is one of Haeckel's best books, being written in the fascinating style of this enthusiastic scientist.

*L'Année Psychologique*, of which the tenth volume will soon appear has changed publishers and will now be brought out by the Librairie Masson, 120 Boulevard St. Germain, Paris. The editorship will remain as before in the able hands of Dr. Alfred Binet of the Sorbonne.